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INDICATION
OF THE
SYNOD of *Lothian and
Tweddale.*
IN A
LETTER
FROM A
Gentleman at *Edinburgh*
TO
his Friend in the Country.



Printed in the Year M. DCC. XXXVIII.

INDICATION

OF THE

SYMBOLS OF THE

ANCIENT

LETTER



GENERAL

HIS

THE

A VINDICATION of the SYNOD of *Lothian* and *Tweddale*. In a LETTER from a Gentleman at *Edinburgh* to his Friend in the Country.

S I R,



Received yours, in which you express your Surprise at the Decision of the Synod of *Lothian* and *Tweddale* in the Affair of *Dr. Wishart*, and are pleased to pass a very harsh Judgment upon that Reverend Judicatory, as having renounced the known and avowed Principles of this Church in some very important Points of Doctrine contained in our *Confession of Faith* and *Catechisms*, which, as you very justly observe, all the Ministers in this Church are in the most solemn Manner engaged to maintain and defend; and at the same Time you desire of me a full and particular Account of that Affair, and of what Part some particular Members you are pleased to mention acted in it, and how the Presbytery of *Edinburgh* received the Sentence when intimated to them.

Your being at so great a Distance, I am persuaded, is the Reason of several Mistakes I find you labour under; and therefore I shall give you as full an Account of that Matter as the Bounds

of a Missive will admit of: And you may depend upon the Truth of what I write; for I shall advance nothing but what I was Eye and Ear Witness to, having attended the several Meetings of the Synod before which this Affair came.

And seeing you left this Town in *October* last, I shall begin my Account with the Proceedings of the Synod in *November*. At that Meeting then the Doctor first appeared, and, after the Synod had caused read the several Articles of Error contained in the Presbytery of *Edinburgh's* Minutes, which they insisted upon as Grounds of not concurring with his Call, it was resolved to hear the Doctor upon these, setting aside the Labours of their own Committee, tho' it was urged the Synod should first consider what they had prepared; and the Doctor, being called upon, made a very long and elaborate Speech, in which he endeavoured to vindicate himself from every Thing that had been alledged against him: This Speech he read mostly from his Papers, just as you told me he used to read his Sermons at *London*, but with more Life and Warmth. After this the Presbytery of *Edinburgh* were called upon, and they compearing, represented to the Synod, That, unless the Doctor would please to allow them a Copy of this Speech he had now made, they could not pretend to answer it off-hand, it was so long, and contained so many different Particulars; for you must know, that he spoke to all the Articles without Interruption before ever they were allow'd to answer him upon any one of them: And therefore they desired that the Matter might be delayed, and that they might have an Opportunity to see and answer, and a competent Time allow'd them

them for that Purpose. The Synod, having reasoned for some little Time upon this Demand, put it to the Vote, Proceed immediately, or delay? And it carried by a very small Majority to proceed. And here you must know, that this Meeting of the Synod was not very frequent; many of the gravest and oldest Ministers had not come up at all, and many had by this Time left the House, it being between Nine and Ten of the Clock at Night: The Majority to my best Remembrance was Three or Four, and was made by the Correspondents, Two of which were very young Ministers, ordained within these two or three Years at most; and another of them was a ruling Elder from the Synod of *Merse* and *Teviotdale*.

The Parties being called in, the Resolution of the Synod was intimated to them; upon which the Presbytery of *Edinburgh* offered to make their Answers to the Doctor's Speech, by reading a pretty long Reply they had made to the Magistrates Case (both which Papers I know you have seen in Print) insisting upon it, That this was the best Answer they could make at this Time. This put the Synod to a Stand; for having agreed formerly that they were to hear the Presbytery before they proceeded to give Sentence, and perceiving that the reading of this Paper might be tedious, some proposed they should adjourn till To-morrow Forenoon: And others, particularly Mr. *Ja. G---n* at *D---l---* urged, That they should keep together till they had heard the Presbytery, and then they would be ready to pass Sentence this Night. But the House by this Time
being

being thin, it was resolved to adjourn till To-morrow, and then to hear the Presbytery.

To-morrow the Synod met, and indeed most of the Members by this Time were gone out of Town; and therefore it was proposed, that, notwithstanding of the Vote Yesternight to proceed, they should now delay it, and appoint a Meeting of Synod *in hunc effectum* the first *Tuesday* of *February*. In *February* the Synod met, and after adjusting Preliminaries, which took up some Time, the Presbytery of *Edinburgh* represented, That in regard the Doctor had all along complained their Charge was too general, they were willing to give in a more special one in Writing, if the Synod would allow them a competent Time for that Purpose. This Desire the Synod granted, and allowed them till To-morrow Morning for that Effect (this was late at Night upon *Tuesday*.)

Upon *Wednesday* Forenoon, the Presbytery, after having given in their special Charge, required that the Doctor should give in his Answers to it in Writ. To which the Doctor answered, That, as he was the Defendant, it was competent for him to make his Defences in what Manner he thought proper; and that he inclined not to give any Thing in Writing, but would risque his Cause upon what he should say *viva voce*. Whereupon the Synod, reserving the Consideration of the Presbytery's Demand till afterwards, proceeded to hear the Doctor upon the Libel Article by Article, and the Presbytery made their Replies to what the Doctor said in the same Manner till they came to the fourth Article of Charge. By this Time it was *Thursday*

Fore-

Forenoon, and the Synod were about to enter upon the Consideration of what they had heard from the Parties; when it was represented by a Member, That, as it was now far gone in the Week, it was hardly to be supposed they could have Time to make any Progress in this Affair, in regard there was a previous Question still to be determined, *viz.* Whether the Doctor should give in written Defences or not? And therefore he proposed that the Doctor should be asked, If he would now condescend to give in written Defences to the Presbytery's Charge betwixt and a certain Time to be agreed upon, that the Presbytery might see and answer to another *in hunc effectum* Synod that should be appointed; and that in this Case the Presbytery should content themselves with what they should give in in Writing, and make no verbal Replies? To this the Doctor agreed, provided the Presbytery would confine themselves to their Papers as to what they had to say upon the Cause. The Presbytery accepted this Offer, and the Meeting of the Synod was appointed to be the last *Tuesday* of *April*, and the Doctor promised to give in his Defences to the Presbytery sometime the Beginning of *March*, which, as they declared at this last Meeting of Synod, he did accordingly.

I am not at all surpris'd, considering your Distance from this Place, that you should be astonish'd to hear that the Synod of *Lothian* acted the Part they have done in this Affair. Their taking no Notice of their Committee's Paper, which was indeed a very good one, and their putting this Matter entirely out of the Chancel the Synod in *May* 1737 had put it in, and which the last General

General Assembly had approven of, and appointed them to go on in, were very strange Pieces of Conduct. But then this is not to be imputed to the Synod of *Lotkian*, properly speaking; for, tho' that Synod consists of at least 120 Members that are Ministers, yet there were never a Third Part of these at any of the Meetings since *May* last: So that this Affair has been carried on by a few of the youngest and most unexperienced Ministers in the whole Church, headed by Mr. *T---b---l* at *B---w---ck*, Mr. *G. W---* the Doctor's Brother, Mr. *Da. P---d---l---th*. This Mr. *T---b---l* has some how or other got the leading of the whole Presbytery of *D---k---th*, unless it be a Man or two; and these, with two or three more from *H---d---t---n*, *D---b---r* and *L---th---g---w*, are the Men that have made up the Majority in the two last Synods. And indeed this last Synod in *April* was the thinnest of all the other Meetings: And the Reason of it seems to be this, It was appointed the last *Tues-*
day of *April*, the ordinary Synod fell to be the first Week of *May*, and the Assembly the second; this no doubt hindered many from coming up: And this indeed was foreseen by some of the Presbytery of *Edinburgh*, who moved that the Matter might be referred to the ordinary Synod in *May*. But this could not be granted: And so it happened, that in *April* the greatest Number that ever were found present at the Calling of the Rolls was 29, and 3 of these were Ministers in the Presbytery of *Edinburgh*; two of them never gave any Voice in the Synod in this Affair, in regard it had commenced before they were Members of the Presbytery; so that really there

was

was never above 27 present that gave any Judgment in this Matter. So that you see plainly it cannot with any Justice be said, That the Synod of *Lothian* have renounced the known and avowed Principles of this Church contained in our *Confession of Faith* and *Catechisms*: No; I can assert from my own proper Knowledge, that the greatest Number in that Synod will stand firm to these Principles at all Hazards. But many of the gravest and oldest Ministers are tender, and not able to make long Journeys in the Winter-season so frequently as was necessary to be present at all these extraordinary Synods.

I own indeed, that the Majority of those that met here in *April* have openly turned their Back upon the Doctrines of this Church, and discovered themselves to be of the present modish and fashionable Principles of the Age. As to the Power of the Civil Magistrate in religious Matters, they have plainly discovered that they are for a Toleration to *Deists*, *Socinians*, *Arians*; yea, to every one that does not disturb the Peace of human Society. In short, they are just of Dr. *Wiskart's* Principles upon this Head (which I know you have a bad enough Opinion of) and I am afraid that these Principles are making too great Progress amongst us, as you suggest; for Mr. *P--d--l--th* told in open Syond, That these very Doctrines were daily preached from our Pulpits (I suppose he meant by himself and the Brethren of his Stamp, the Doctor's good Friends.) Yea, I own, that, by their acquitting the Doctor from the third Article, they look with an evil Eye upon Confessions and Subscriptions to them, and would gladly be free from them, as what

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they

they look upon as Bars against a free and impartial Enquiry. Yea, further, I can allow you, they seem to have but a mean Opinion of the peculiar Doctrines of Christianity, or of the Necessity of believing them in order to Salvation; for they have approved of the Doctor's Method of Education, which has no more of Christianity in it, than if it had been delivered by one that never heard of the Name of Christ.

But then, Sir, tho' this be the Case with a few that are Members of this Synod, I hope it is far from being the Case with the Majority of them: For I must tell you, that in this Meeting, small as it was, there were severals that opposed the Measures that were gone in to: Mr. *Brown* at *Abercorn*, Mr. *Nasmyth* at *Dalmeny*, Mr. *Dalglish* at *Linlithgow*, Mr. *Gloug* at *West-Calder*, Mr. *Forrester* at *Culter*, Mr. *Blanchell* at *Lamington*, and Mr. *Hamilton* at *Boltoun*, all testified their Dissatisfaction with the Doctor's Principles in very strong Terms. And indeed had all these stayed till the End, and reasoned the several Points as Mr. *Nasmyth* did, it had not been in the Power of the younger Brethren to have accomplished their Project: For indeed the Presbytery had stated the Opposition between the Doctor's Sermons and the *Confession* so clearly, that it was not possible for any impartial Person not to see it.

But severals of the forementioned Brethren, seeing how little Regard the prevailing Party had to the strong Reasonings of Mr. *Nasmyth* and Mr. *Dalglish* upon the two first Articles, and how eager they were upon bringing every Thing as soon as possible to the Vote, left the House; so that the Numbers of their Opposers upon *Thursday*

day were lessened. I must not omit either to let you know, that even some of the younger Brethren, who went through-stitch with the Doctor's Party upon the three first Articles, deserted them and left the House when the fourth came under Consideration : Of this Number were Mr. *Primrose* at *Crighstoun*, *Smith* at *Cranstoun*, and *Baird* at *Stobo* ; but Mr. *Wallace* at *Drummelzier*, a young Man of good Parts, and a sincere Friend to the peculiar Doctrines of Christianity, had the Courage to stay and vote against them ; but, when he saw they had amind at any Rate to go through with their Work, he also left the House : And by this Time their Number was very small. Upon the whole, then, you see that it was a most inconsiderable Part of the Synod that managed this Matter ; and therefore their Conduct is not to be imputed to the Whole, but only to these few that managed this Affair : And indeed the Synod that met upon the first Week of *May* were of another Complexion, as appears plainly by their Conduct ; for when the other Ground of the Presbytery's refusing Concurrence with the Doctor's Call, taken from the Aversion of the two vacant Sessions, came before them, they found such Difficulties in that Affair, that they referred it to the ensuing General Assembly. This was a much more frequent Meeting of the Synod than the former ; and, had they come up in *April*, the Affair had certainly taken a quite different Turn, and would have been managed in quite a different Manner, more for the Credit of the Synod of *Lothian*, but less to the Satisfaction of the Doctor and his Friends.

But, that you may have a full View of this Matter, I shall here give you a particular Account of the whole Members that gave their Votes to acquit the Doctor upon all the Articles; *Mr. Thomas Findlater at Lintoun, John Wilson at Glencorse, James Paton at Carringtoun, James Burnet at Lasswade, Thomas Turnbull at Borthwick, David Plenderleith at Ormiston, Adam Steil at Herriot, George Blackwell at Bathgate, James Yair at Carridden, Gilbert Hamilton at Cramond, John Barclay at Morum, James Glen at Dirletoun, George Murray at North-berwick, John Clunie at Whitekirk, Matthew Reid at Prestoun-kirk, and James Wedderspoon at Yester,* in all Sixteen: The last of these most surprised me, and so I am perswaded it will you. I know you are acquainted with him, and esteem him, as I do, to be a Man of good solid Sense, Piety and Gravity; but how he came at this Time to be so far in with this Party, I am at a Loss to guess, and therefore shall say nothing of it; for my Share I never saw him act such a Part: As for the rest, no Body, I believe, expected better from them who know them.

You cannot expect that I should here give you any distinct or full Account of the Reasoning on either Side, far less an Abstract of all the Papers; this would take much Time, for they were long: The Doctor's Answers, I am told, consisted of 64 Pages in Octavo, upon large Paper and very small Writ; and you may be sure the Presbytery's Replies could not be short. I must not however omit to give you a short Hint of some Things pretty remarkable that were advanced by some Members. *Mr. M——r——y*, speaking upon the

the Nature of eternal Rewards, said, *That eternal Happiness was the natural and necessary Consequence of Piety and Virtue here.* And Mr. G——n at D——-n, speaking upon the Necessity of explaining the Nature of eternal Rewards and Punishments, said, that this behoved to be explained; and gave this Reason for it, *That we could believe nothing, but what we were able to explain the Nature and Reasonableness of.*

After the Presbytery were called in, and Mr. Logan had appeal'd to the ensuing General Assembly, to which Appeal adhered Messieurs *Mr. Vicar, Lindsay, and John Walker*, as did also, upon reading of the Minutes at the Synod in May, Mr. *Schaw* and *James Walker*; Professor *Goldie* took Notice of these two Speeches above-mentioned, as plainly contrary to the Word of God, and of a very surprising Nature; and gave this as a Reason for taking Notice of them at that Time, *viz.* That the Persons who made them might not deny them afterwards, when the Cause came before a superior Judicatory: And, at the same Time, testified his Displeasure with the Decision of the Synod, as contrary to what he had always taught as the Meaning of the *Confession of Faith*; and declared, That he looked upon himself as at Liberty still to teach the *Confession* to his Students in the Sense he had ever done, notwithstanding of this Decision of the Synod. And here I cannot but observe, to this Gentleman's Honour, that, as far as he had Access since the Beginning of this Affair, he has distinguished himself in the Cause of Truth; and, for this Reason, is as much laughed at and run down by the Latitudinarian Party, as ever

ever the learned and worthy Principal *Smith* was. I really believe him to be an honest Man, and a hearty Friend to the great and substantial Doctrines of Christianity: Which to be sure is a great Mercy to this Church, considering the Station he is in at present. And what a Happiness is it, that another, who has now discovered himself to be of Dr. *Wishart*'s Principles, did not gain his Design of being advanced to that Chair, which was once very probable? 'Tis true, that in that Event the Town wou'd have been free from Dr. *Wishart*; but 'tis of much greater Consequence to the Church who is Professor of Divinity, than who shall be Minister of *Edinburgh*.

But, to return, there was one remarkable Speech more, and that from Mr. G——— H———n at C——m——d, who has not been a Year ordained a Minister when I write this. He, after the Appeal was taken, very modestly proposed to the Synod, That, as they had now acquitted the Doctor from the Charge of Error, they should return him the Thanks of the Synod for his two excellent Sermons: But unluckily there was no Regard shown to his Motion; only it occasioned a Laugh. However, I believe, if it had not been that the Brethren were weary and hungry after a long Sederunt, and that the Meeting were sensible the Doctor had already been sufficiently complimented for his Sermons by the Author of the Deistical Catechism, in his Letter to Mr. *Jackson*, his Motion had been complied with. And really it was Pity it was not, that they might have been all of a Piece.

And thus now I have given you as brief an Account as I could of the Management of this

Business

Business in the three last Meetings of this Synod. The Cause comes now before the General Assembly; and, if this Assembly be of the Complexion of that which sat at *Glasgow* this Time hundred Years, there is no Fear but all will be well yet: But, tho' that is scarce to be expected, yet, I hope, no Assembly of the Church of *Scotland* will approve of the Doctor's Principles or the Synod's Conduct, but will fall upon some proper Way to give Check to the Libertinism that prevails so much in the present Age, and I am afraid even amongst some of your young Clergy. It is high Time to advert to this; if their Principles of the Doctor's spread and grow as much for twelve or fifteen Years to come, as they have done these fifteen Years past, this Church will be in a lamentable and miserable Condition. Great Noise has been made for some Time past about the *Rights of the Christian People, violent Settlements, riding Committees*, and Things of that Nature; a mighty Clamour was raised against the *Act 1732*, and the *casting out of four Brethren*. You know I am of Opinion that these Things were very far wrong, and that it was right to put a Stop to the growing Evils that were the Effects of them: But sure the violent Settlement of a particular Parish, nay, of many Parishes, or the casting out of four Brethren, nay, of twice that Number, is nothing at all in Comparison of the spreading and Growth of the Doctor's Errors in this Church. Mismanagements of the first Sort may be got mended; but, if once a considerable Body of the Ministry of this Church come to be leavened with Error, it is not easy to find out a Cure; for that Ministers of lax and latitudinarian Prin-

Principles will license those of their own Stamp; and thus propagate their own Species, and hand down their Principles to Posterity: And therefore, I hope, the Venerable Assembly will exert themselves upon this Occasion, and make a brave Stand for Truth and Orthodoxy, not only by reversing the Sentence of the *sham* Synod in *April*, but by inflicting some proper Censure upon the Doctor for his Errors; which are indeed the more dangerous, as they have a Tendency to introduce and promote all Manner of Errors of whatever Kind.

Thus the Assembly 1729 managed in the Affair of Professor *Simson*, and thus I perswade myself they will act in the Affair of Dr. *Wishart*, who, if I mistake not much, is a Man fully of as bad, if not of worse Principles than the former. This, to my certain Knowledge, was the Opinion of some Ministers of *Glasgow* with respect to him when he was there, and I believe few will think he is grown more orthodox since he left that Place.



I make no question but you will be curious to see the Paper which was prepared by the Subcommittee of the Synod, and therefore I give it you in the precise Manner in which it was laid before the Synod in *November*, having with some Difficulty procured a Copy of it. In one Column you have the Articles of Charge ; in the second the Passages of the Doctor's Sermons on which the Charge is founded ; in the third the Passages of the *Confession of Faith* and *Scriptures* ; in the fourth the seeming Contrariety between the Sermons and our Standards.

C

Article

*Articles of the
Presbytery's
Charge.*

Art. I. That he
restrains and con-
fines the Magi-
strate's Power of
punishing Offenders
to those Crimes that
are committed a-
gainst our Neigh-
bours.

*Passages of the Doctor's Ser-
mons on which the Charge is
founded.*

Art. I. Reformation Sermon, p. 29. l.
ult. & p. 30 at the Beginning. " That
" tho' there are other Methods for re-
" claiming our Neighbours from any
" Thing that is amiss in them, as In-
" struction, Perswasion, and the Influe-
" nce of a good Example; yet the
" Method of punishing Offenders is to
" be confined to such Crimes of the
" Vicious, as are hurtful to others a-
" bout them, or disturb the Peace of
" human Society."

Art. II.

Passages of the *Confession* and *Scriptures*. The seeming Contrariety to our Standards and the Scriptures.

Art. I. Chap. 23
Sect 1. God hath ordained Civil Magistrates for the Defence and Encouragement of them that are Good, and for the Punishment of Evil-doers, *Rom* xiii. 1, 2 & v. 3. & *1 Pet.* ii. 13, 14
 And *Sect. 3d* of the same Chap. The Civil Magistrate hath Authority, and it is his Duty to take Order, that Unity and Peace be preserved in the Church, that the Truth of God be kept pure and entire, that all Blasphemies and Heresies be suppressed, &c. to the End.

And *Conf. Chap. 20. Sect 4* Their publishing of such Opinions as are contrary to the Light of Nature, or to the known Principles of Christianity, whether concerning Faith, Worship or Conversation, — or such erroneous Opinions, as either in their own Nature,
 or

Art. I. The Doctor expressly confines the Method of punishing Offenders to such Crimes of the Vicious as are hurtful to others about them, or disturb the Peace of human Society, which is the known Character of Transgressions of the Second Table of the Law, as it stands distinguished from the First: In which he seems to contradict our *Confession* and the *Scriptures* quoted, which as expressly extend the Power and Authority of the Magistrate to the suppressing of Heresies and Blasphemies, and the prosecuting of all those that publish Doctrines and Opinions contrary to the Light of Nature, and the known Principles of Christianity.

Articles, &c.

Passages of the Doctor's Sermons, &c.

Art. II. That, as he unwarrantably restricts the Power of Christian Governors, so he licentiously extends the Liberty of Christian Subjects, leaving all

Art. II. Reform. Serm. p. 38. at the Beginning. "And therefore you are
"carefully to beware, that, under Pre-
"tence of punishing Crimes, you do
"not unjustly restrain Men from the
"free Exercise of their natural and
"unalienable Right of enquiring for
"themselves in Affairs of Religion,
"and

Passages of the
Confession, &c.

or in the Manner of
publishing or main-
taining them, are
destructive to the
external Peace and
Order which Christ
hath established in
the Church; they
may lawfully be
called to Account,
and proceeded a-
gainst by the Cen-
sures of the Church,
and the Power of
the Civil Magistrate.

Scriptures that
prove Blasphemy to
be punished, *Lev.*
xxiv. 15, 16. (2.)
For Heresies, *Ezra*
vii. 25, 26, 27. (3.)
For Idolatry, *2 Kin.*
xxiii. 5, 6, 9, 20.
(4.) For Sabbath-
breaking, *Exod.*
xxxi. 14. *Neb.* xiii.
17, 21. *Numb.* xv.
32, 36. (5.) For
other Sins against
the first Table of
the Law, *Deut.* xiii.
5, 6, 10, 12, 16.
2 Chron. xv. 12, 13.

Art. II. Confess.
Chap. 20. Sect.
4. And the
Scriptures
quoted on the
1st Article, and
2 John. 10. 11.
If there come
any

The seeming Contrariety to our
Standards and the Scriptures.

Art. II. From the Passages of the
Doctor's Sermons quoted on this
Article as they stand connected,
it seems to be his Opinion,

I. That all Men have a natural and
unalienable Right of enquiring for
themselves in Affairs of Religion, and
acting agreeably to the Light of their
own

Articles, &c.

all Men to act im-
pure.

Art. III. The
Doctor is for remo-
ving Confessions,
and freeing Persons
from

Passages of the Doctor's Ser-
mons, &c.

“ and acting agreeably to the Light of
“ their own Minds, so far as it does
“ not lead them to commit any Mat-
“ ter of Wrong or wicked Lewdness,
“ by which their Neighbours are in-
“ jured, or their natural or civil Rights
“ invaded. And l. 30. *ibid.* Among
“ many Evils and Characters of De-
“ generacy to be lamented in the pre-
“ sent Age, there is one very great
“ Blessing which all good Men have
“ Ground to rejoice in, That the Prin-
“ ciples of Liberty, the Rights of Con-
“ science and private Judgment, are
“ better understood, and more regar-
“ ded, than (for any Thing I know)
“ they have ever been in former Times.
“ And l. *ult. ibid.* While this Happi-
“ ness continues among us, as I hope
“ it will continue, spread and grow,
“ we may hope that valuable Improve-
“ ments in all useful Knowledge shall
“ take place. And l. 10. p. 31. And
“ when Truth in Religion and Mora-
“ lity obtains a fair Trial, Reason and
“ Argument free Scope, we may ex-
“ pect that Impostures of all kinds
“ shall be more and more detected, the
“ Kingdom of Darkness, which has
“ been chiefly supported by Methods
“ of Violence, and the Interposition
“ of the secular Arm in Affairs of Con-
“ science, shall be more and more
“ weakned; false Reasoning, and ill
“ plac'd Railery and Buffoonry will not
“ long stand the Test, but one Time
“ or other expose themselves.”

Art. III. *Reform. Serm.* p. 31. l. 1.
“ We may hope that all valuable Im-
“ provements in all useful Knowledge
“ shall take Place, while the great Bo-
“ agai

Ar
Chap
It bel
nods

Passages of the
Confession, &c.

any unto you,
and bring not
this Doctrine,
receive him not
into your House,
neither bid him
God-speed.

The seeming Contrariety to our
Standards and the Scriptures.

own Minds, so far as it does not lead them to commit any Matter of Wrong or wicked Lewdness, by which their Neighbours are injured, or their natural or civil Rights invaded.

2. That for one to bring the Truths of Religion and Morality to a fair Trial, yea even to expose them, by false Reasoning and ill-placed Buffoonry and Railery, is not of the Number of these Things which are to be reckoned Matters of Wrong or wicked Lewdness, by which their Neighbours are injured, or their natural or civil Rights invaded; and therefore, in the Doctor's Opinion, not to be restrained by the Interposition of the secular Arm, but to be left to expose themselves sometime or other, as not being able to stand the Test of Reason and Argument. And thus his Opinion seems to be contrary to our *Confession*, Chap. 20. Sect. 4. and the Scriptures quoted on the 1st Article.

Art. III. *Confess.*
Chap. 31. Sect. 3.
It belongeth to Syn-
ods and Councils
mi-

Art. III. The Presbytery's Charge
seems to be founded on an Appre-
hension, that, by *Bars*, the Doctor
means *Confessions of Faith*. And
there

Articles, &c.

Passages of the Doctor's Sermons, &c.

from Subscriptions thereto, and such other great Bars against a free and impartial Enquiry, arising from a Regard to worldly Interest.

“ against a free and impartial Enquiry,
“ arising from a Regard to worldly
“ Interest and Fear of Man's Judg-
“ ment, are removed.” And *Charity*
Serm. p. 30. l. 11. “ And sure I am,
“ that a wise and practical Improve-
“ ment of this Rule (*viz. that spoken*
of in the preceeding Page) “ would lead
“ us to the true Way to Peace in the
“ Christian Church, would engage to
“ follow more after that Unity in Af-
“ fection which is far more valuable
“ in the Sight of God and Christ, as
“ well as more attainable, than the
“ most exact Uniformity in Opinion;
“ and would never permit us to violate
“ that Charity which is the End of the
“ Commandment, in contending about
“ other Things, which at best can on-
“ ly have the Place of Means, and are
“ of no Value in Christianity further
“ than as they are subservient to the
“ End.”

Passages of the
Confession, &c.

ministerially to determine Controversies of Faith, and Cases of Conscience — Which Decrees and Determinations, if consonant to the Word of God, are to be received with Reverence and Submission, not only for their Agreement with the Word of God, but also for the Power whereby they are made, as being an Ordinance of God appointed thereunto in his Word.

Acts xv. 15. *Acts* vi. 4. *Mat.* xviii. 17. *Rom.* vi. 17. *Tim.* i. 13.

The seeming Contrariety to our Standards and the Scriptures.

there are two Things that serve to confirm the Suspicion;

1st, That the Doctor, in that Passage of his *Reformation Sermon*, is pleading for a very extensive Liberty of Conscience, and against some Things which in his Apprehension are inconsistent with it, *viz.* the Interposition of the secular Arm in Matters of Religion; and Bars against a free and impartial Enquiry, arising from a Regard to worldly Interest and Fear of Man's Judgment. So that, both in the Scope and Manner of Expression, the Doctor seems to agree with these who are professed Enemies to *Confessions*. Vide *Woolston's* Preface to his 4th Discourse, and his Preface to his 5th Discourse, p. 6.

2^{dly}, That, in the Passage of his *Charity Sermon* quoted on this Article, the Doctor seems to speak with an Air of great Disregard to Uniformity in Opinion among Christians, while he maintains, that Unity in Affection is not only far more valuable in the Sight of God and Christ, but that we ought never to violate that Charity and Love in contending about Things which at best can only have the Place of Means, and are of no Use in Christianity further than as they are subservient to the End.

Now, this contributes to confirm the Suspicion two Ways; 1. That it is a plain Declaration of the Doctor's Opinion, that Unity in Affection may be attained in the Church without Uniformity in Opinion, and consequently without subscribing to *Confessions*, one great End of which is to promote

Articles, &c.

Passages of the Doctor's Sermons, &c.

Art. IV. The Doctor is greatly concerned for a more free Education of Children, by Parents & other Instructors of Youth, than is consistent with the Doctrines approved by this and other Protestant Churches, and contained in their respective Catechisms; because they contain these particular Doctrines which he calls the *Shibboleth* of a Party.

Art. IV. *Reform. Sermon*. p. 33. l. 2.
 " I cannot help being apprehensive
 " that the Looseness and Debauchery
 " so much lamented in many who are
 " observed to have had the Benefit
 " a religious Education, may often
 " found to proceed in a great Measure
 " from that very Education itself as
 " is managed: For I may appeal
 " attentive Observers, whether the
 " which obtains the Name of a religious
 " Education, does not often run
 " out in such a Shape as this. The
 " Care of Parents or Instructors, about
 " the religious Part of Education
 " almost wholly spent in inculcating
 " upon young Ones the *Shibboleth* of
 " Party, making them acquainted with
 " and instilling into them a Repugnance
 " to, the particular Doctrines, or peculiar
 " Forms of their own Sect, in
 " which there may often be found a Mixture
 " of Things absurd or trifling.

Passages of the
Confession, &c.

The seeming Contrariety to our
Standards and the Scriptures.

an exact Uniformity of Opinion among
all the Members of the Church.

2. That we ought never to violate
Charity and Love in contending about
any Points in Religion, which can only
have the Place of Means. Which will
at once cut off a great Number of the
Articles of our *Confession*, which are by
the Church thought very necessary to
be subscribed to, as the most effectual
Way to attain the most valuable Peace,
which is always founded on Truth:
Hence the Apostle says of Charity,
1 Cor. xiii. 6. that *it rejoiceth in the
Truth*.

Art. IV. Larger
Catechism, Quest.
129. It is required
of Superiors to in-
struct, counsel and
admonish. Deut. vi.
6, 7. *And thou shalt
teach them diligently
unto thy Children.*
Eph. vi. 4. John
xvii. 3. *And this is
Life eternal.*

Art. IV. That this Charge is not
altogether without Ground, will
appear by

Note 1st, That the peculiar Doctrines
of the Protestant Churches, whereby
they have distinguished themselves from
the *Arians*, *Socinians*, *Arminians*, *Pa-
pists* and others, have, by the profes-
sed Enemies to Confessions and Church-
standards, been branded with the Title
of the *Shibboleth* of a Party. Vide The
*Answer to Mr. Dunlop's Preface to our
Confession*, p. 106. 2^{dly}, That this is
the Sense in which it must be under-
stood in the Doctor's Sermon, seems
evident from this, That it is the Re-
ligious Education of Youth in Use in
Britain which he is censuring: And it
is well known, that the particular Do-
ctrines and Forms, in the Belief of
which the Children of religiously dispo-
sed Parents, in these Societies for whose
Benefit the Doctor's Sermon was cal-
culated, are contained in the *Confessions*
and *Catechisms* of the Church of which
they are Members. And to call these

Articles, &c.

Passages of the Doctor's Sermons, &c.

Art. V. That he profanely diminishes the due Weight and Influence of Arguments taken from the Aw of future Rewards and Punishments, while he alledges, that, without explaining the Nature and Justice of these most important, evident and plain Articles of Religion, the same can contribute no more to form the Minds of the Youth to a Sense of Good and Evil, than Whips and Sugar-plumbs.

Art. V. Reform. Sermon. p. 35. l. 3.
 “ And instead of forming their Minds
 “ to a rational Sense of Good and Evil,
 “ a Taste and Relish for true Piety
 “ and Virtue, upon such Principles
 “ as will stand the Test of a most strict
 “ Examination; any Instances of good
 “ Practice they are taught, are recommended and enforced by mere Authority, or by the Aw of future Rewards and Punishments; which, as they are made Use of without ever explaining the Nature and Justice of them, can contribute no more to promote a liberal Piety and Virtue, a Relish for true Godliness and Saviour of Honesty in the Mind, than Whips and Sugar-plumbs.”

Art. VI.

Passages of the
Confession, &c.

The seeming Contrariety to our
Standards and the Scriptures.

by the odious Title of the *Shibboleth* of a Party, or to alledge that there is a Mixture of Things so absurd or trifling in them, as that the inculcating them upon Youth is the Source of that Loosness and Debauchery of the Age so much complained of, seems to give Ground for the Presbytery's Charge.

Art. V. *Confess.*
Chap. 33. Sect. 3.

As Christ would have us to be certainly perswaded, that there shall be a Day of Judgment, both to deter all Men from Sin, and for the greater Consolation of the Godly in Adversity; so will he have that Day unknown to all Men, &c. *Larger Catechism*, Quest. 152. *Shorter Catechism*, Quest. 84.

2 Cor. v. 10, 11.
For we shall all appear.
Gal. vi. 9.
Let us not be weary.

Art. V. Upon this it is to be noticed, 1st, That our *Catechisms Larger* and *Shorter*, both which were designed for the Instruction of Youth, direct Parents and Teachers to inculcate on Youth the Evil and Danger of Sin, from the Consideration of the Wrath and Curse of God which every Sin deserves, both in this Life and that which is to come. 2^{dly}, The Spirit of God in holy Scripture is pleased frequently to make Use of Arguments taken from future Rewards and Punishments, to awaken Sinners to Repentance. And our blessed Saviour, particularly in his Sermon on the Mount, *Mat. v. 22—29, 30.* and *xviii. 8.* inculcates the Duties of the Moral Law by these Motives upon his Hearers, who were an ignorant Multitude, without attempting to explain either the Nature or Justice of them: And no doubt he designed to form their Minds to a rational Sense of Good and Evil, a Taste and Relish for true Piety and Virtue, upon such Principles as will stand the Test of a most strict Examination. These Things being considered, it cannot well be justified in the Doctor, to compare the pious Endeavours of Parents and Teachers to prepossess the Minds of their Children with Impressions of these awful Things
con-

Articles, &c.

Passages of the Doctor's Sermons, &c.

Art. VI. That he exceeds in his Charity, both to Heathens to whom the Gospel-offer has been or may be made, and who reject the same; and to such as were born, baptised and educated in the Chri-

Art. VI. Charity Sermon, p. 28.
 l. II. " That tho' I am conscious to
 " myself, I am as far as any Man from
 " a Disposition to judge rashly, even
 " of those who reject the Words of
 " our Saviour himself, and am willing
 " to leave them to the Judgment of the
 " Searcher of Hearts, whose Mercies
 " are great; yet I must own I am
 " a Loss to conceive, how a Soul, in
 " which the Love of Goodness and
 " ju

Passages of the
Confession, &c.

The seeming Contrariety to our
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concerning a future State, which Christ hath so expressly revealed, and did himself inculcate on his Hearers, to the treating of them with Whips and Sugar-plumbs. The Doctor himself thinks it incumbent on these who are entrusted with the Education of Youth, by good Instructions and Example, to take the Start of vicious Habits and Inclinations, and consequently when they are not capable of understanding the Principles of Piety, Gratitude, Equity, &c. in the Passage of his *Charity Sermon* quoted on the 7th Article; and 'tis hoped that he will allow it to be no less necessary to prepossess the Minds of Youth with awful Apprehensions of a future State, even before they can understand the Nature and Justice of eternal Rewards and Punishments, that they may thus in some Measure take the Start of atheistical Principles, with which the Minds of Youth are in great Danger of being tainted, thro' the Influence of an evil World and their own corrupt Inclinations; and 'tis hard to say that this will contribute to promote a liberal Piety, no more than treating them Whips and Sugar-plumbs.

Art. VI. Conf.
Chap. 10. Sect. 4.
Much less can Men, not professing the Christian Religion, be saved in any other Way whatsoever, be they never so diligent to frame their Lives according to the Light of

Art. VI. The Doctor, in the first Part of that Passage of his Sermon quoted on this Article, seems to express some Charity even to those that deny the Words of our Saviour himself; and says upon the Matter, That he would count it rash Judging in himself if he should condemn them, seeing the Mercies of God are great, to whose Judgment he is willing to leave them. Whether the Doctor means what the
Armi-

Articles, &c.

Passages of the Doctor's Sermons, &c.

Christian Church,
who afterwards be-
come Deists, and
reject the Words of
Jesus and his Insti-
tution.

“ just Notions of God had a due Pre-
“ valency, could reject (as an enthu-
“ siastick, or useless, or pernicious Im-
“ posture) a Claim to Divine Revela-
“ tion, in which the End of the Com-
“ mandment is Charity. And l. 30.
“ Or, because Men might possibly
“ have *become good and happy* without
“ having had this extraordinary Help.
“ And p. 29. l. 7. Will we confine the
“ abundant Mercy of the great Pa-
“ rent of Mankind, to the bestowing
“ of mere Necessaries on his Children;
“ and not allow it to reach even to the
“ bestowing additional Helps, and pro-
“ viding more abundantly for the Ful-
“ ness of their Joy and the Security
“ of their Hopes?”

Art. VII.

Passages of the
Confession, &c.

of Nature and the Law of that Religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested.

And Chap. 1. Sect. 1. Altho' the Light of Nature, and the Works of Creation and Providence, do so far manifest the Goodness, Wisdom and Power of God, as to leave Men inexcusable; yet they are not sufficient to give that Knowledge of God and of his Will which is necessary to Salvation, 1 Cor. i. 21. 1 Cor. ii. 13, 14. *Acts* iv. 12.

The seeming Contrariety to our
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Arminians call the uncovenanted Mercies of God, he himself can best tell us: But this Charity of the Doctor's, tho' modestly expressed, seems to be inconsistent with the Passages of our *Confession* and Scriptures quoted, on this Article; yea, he seems to express a Degree of Charity in this Case beyond what the *Arminians* do. Vid. *Limbur. Theol. Christ.* Lib. 4. Cap. 11. Sect. 11. and Lib. 5. Cap. 13. Sect. 10. yea, even beyond what the Writers of the most extensive Charity on this Head have generally done, seeing he supposes the Mercies of God are a sufficient Foundation for the Salvation of Sinners, not only without any Regard to the Mediation of Christ, but in Contempt of it. But because the Doctor, in the following Words of that Passage, says, That he cannot see how these who reject the Christian Revelation, which has such visible Marks of a Divine Institution, upon such Grounds as the Deists commonly do, can be really good Men, such as have just Notions of God, and a Love of Goodness in a due Prevalency in their Hearts; which is upon the Matter as if he had said, For his Part, he cannot see what Claim they have to Salvation; and, if this is the true Meaning of the Words as they stand connected, it looks, as if he designed to take away with one Hand what he seemed to give with the other: There is therefore the more Need that the Doctor be called to explain this Passage, especially that there are some other Expressions in it, which seem to give Countenance to the extensive Charity which in the first Part of the Passage cited he is blamed for, viz. That

Articles, &c.

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Art. VII. That he seems to oppose the orthodox Doctrine, concerning the sinful and corrupt State of all Men from their Birth; and asserts, that good Example and Instructions may take the Start of vicious Habits and Inclinations.

Art. VII. Charity Sermon, p. 32.
Where, speaking of Charity as "laid out for forming the Minds of Youth to true Goodness and the several Virtues of Piety, Gratitude, Equity, Truth, Humility, and the like, which are so many Branches and Exercises of it, forming them thus while there is the Advantage of a natural Kindness and Tenderness of Temper to work upon, and to converse with the Principles of Reason and Religion, which may be employed to improve it into a settled and prevailing Disposition, a rational and religious Principle in the Soul while the natural Sense of Goodness is yet in a great Measure unobscured; and good Instructions and Example may in some Measure take the Start of vicious Habits and Inclinations."

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dinary Help*, without which Men might
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Art. VII. Conf.
Chap. 6. Sect. 4.
From this original
Corruption, where-
by we are utterly
indisposed, disabled
and made opposite
to all Good, and
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all Evil, do proceed
all actual Trans-
gressions, *Rom. v.*
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But our *Confession* says, "That from
" Original Corruption we are utterly
" indisposed, disabled, and made op-
" posite to all Good, and wholly in-
" clined to all Evil." *Quaritur*, How
these can be reconciled?

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This now is that Paper, which, tho' prepared for the Synod at their Desire, and by their own Appointment, yet could not, without a great Struggle, obtain a Hearing, and with great Caution, that it might not be construed an Adopting of it; tho' it was formed upon the very Plan the Synod in *May 1737* had taken up this Affair in, and which the last Assembly approved and confirmed, not doubting but they were to proceed in judging this Affair according to the Method laid down by themselves: But, tho' the Synod has changed their Method of Procedure, to serve the Purpose they had in View, *viz.* to acquit the Doctor, which could not have been so speedily accomplished in the regular Method they pretended to resolve to go on in; yet, it is hoped, the Wisdom of this Assembly will bring the Matter back to the old Chancel again.

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